A BRIEF VIEW OF THE STATE OF Mankind,

IN THE

First ADAM, and in the Second ADAM,

Being the Sum of many larger Discourses upon that Great Context of the Redemption, and Mediation of Jesus Christ.

Rom. 5. 12. to the end.

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vol 6

By *J. Beverley.*

Rom. c. 5. v. 12. to the End.

To you my Honoured and Truly Loved Hearers, I propoſe to preſent the Mediatorſhip, *and* Redemption *of Jeſus Chriſt in this Context, in a Summary view of each particular, whereof I have diſcourſed at large, that you may have it always in Remembrance.*

NOW the Apoſtle had in his foregoing Diſcourſe ſet out the abſolute Neceſſity, *All Mankind* have of a *Mediator* of *Righteouſneſs*, and *Acceptance* with God to *Eternal Life*, by way of *Reconciliation*, *Propitiation*, *Attonement*, and *Redemption*, to Reprize and Recover them: For *All have*

ſinned and *fallen ſhort of that Glory of God*, and are run into *Sin*, *Judgment*, *Death*, and *Condemnation*, ſo as to have *their Mouths ſtop'd, and to become Guilty before God.*

He had with all expreſs'd at large the abſolutely perfect, and ſufficient *Mediation* of Jeſus Chriſt to all thoſe purpoſes of Life; and ſhewn, that the *beſt of men*, ſuch as *Abraham* and *David*, had truſted wholly to it. And upon good Reaſon, for therein Conſcience may for ever ſit down in *Peace with God*, and reſt in *hope of his Glory*, and by no other way can they ſo do.

In this Context He doth both remove an Objection incident to what He had ſaid, and exceedingly amplifies the *Mediatorſhip* of Chriſt.

The Objection He removes is, That it may ſeem ſtrange to be

be *juſtified before God*, and *accepted* with Him by the *Righteouſneſs* of Another.

To this the Apoſtle ſupplies an Anſwer, That it was always ſo intended by God to *juſtifie* and accept Humane Nature, by a *Common Head*, or *Mediator* of it, ſtanding *Righteous* before Him; while it is always to be underſtood, that an Inward, Real, and Inherent *Righteouſneſs*, and Active Obedience, ſhould be conveyed from the *Righteouſneſs* of that *Common Head* or *Mediator*.

This the Apoſtle proves by ſtrong interwoven Aſſertions, that *Adam* was at firſt ſuch a *Common Head*, and *Mediator*; in whoſe Continuance to ſtand *Righteous* before God, this whole Poſterity of *Humane Nature* ſhould have alſo ſtood *Righteous*, and in Grace, and Favour with God, and have

maintained an inward *Righteouſneſs*, and active *Obedience* to Him to *Eternal Life*. And therefore, when by *Sin* He *fell*, He became by the force of that Conſtitution, an unhappy *Mediator* of *Sin*, *Judgment*, *Condemnation*, and *Death*, and alſo of inward *Unrighteouſneſs* and *Diſobedience* to an innumerable Train of *actual Tranſgreſſions*.

Therefore it follows the Conveyance of *Righteouſneſs* to *Juſtification*, and of the Power of *Sanctification* to the Reign of, and in *Eternal Life* by Jeſus Chriſt is much ſtronger, then the Conveyance of *Righteouſneſs* by *Adam*, (as if he had ſtood was intended) or of *Sin* and *Death* by his *Fall*, of which there is ſo long and ſad Experience.

But then further, the Apoſtle Aggrandizes and Amplifies the

the *Redemption*, *Headſhip*, and *Communication* of Chriſt above that of *Adam*; in that *He* calls *Adam* but a *Type* or *Figure* of *Him that was to come* (or more ſignificantly, of *Him that was to be*, viz. the *Common Head*, or *Mediator*, whom God deſign'd in the foreſight at leaſt of *Adams Fall*, to be that *Common Head*, or *Mediator* of *Righteouſneſs* (though by way of Reſcue, and Recovery) to *Humane Nature*, and that unchangeably and irreverſably.

As therefore the *Antitype* or Perſon *Figured* excells the *Type* or *Perſon Figuring*, ſo Chriſt excells *Adam* as a Head, or *Mediator* of *Righteouſneſs*; And when *Adam* came to be a *Head* of *Sin*, and of *Apoſtacy*, the Communication of *Life*, and *Righteouſneſs* from Chriſt ſurmounts not only in the Quality, and Dignity of Things

communicated, *viz.* Of *Grace*, *Righteouſneſs*, and *Life*, above *Sin*, *Wrath*, *Death*, and *Condemnation*, but in the *Abundancy* and *Efficacy* of the *Communication*, as is by the Apoſtle moſt magnificently diſplay'd, both in the Grand Propoſition, *v.* 18. and in the attending Parallels, or Compariſons double on each ſide of the Propoſition; as ſhall be ſeen in their juſt Order, and Places.

The only Limitation, and Reſtraint for the Right Underſtanding of the whole is.

That thoſe, to whom Chriſt is a Head of Communication, of what is in Him, muſt be in Him, as All Mankind was, and is deſcendingly from *Adam*, elſe there can be no *Communication*.

And yet, Though *All men* are univerſally, none excepted in

in *Adam*, and none but the truly *Regenerate* or *Born again* are in Christ, which are alas in Comparison, but the *Few of Mankind*. Yet this does not prejudice or lessen the *Headship* of Christ, or make it run lower in its surmount of *Communicativeness*, above the *Communicativeness* of *Adams Sin and Guilt*, and *Death* and *Condemnation* upon it.

This is the prospect of the whole, to which every particular shall answer in its due Time and Place.

The First point I begin with, is upon the Center of the Comparison betwixt *Adam* and *Christ*, *viz.* That the *First Adam* is the *Figure* or *Type* of *Him*, who is to be the *Second* and *Last Adam*; for beyond Him there can be none. *Propositi.* 1.

The *First Adam* Created by God in a *Righteous* and *Holy*

Eſtate, and in a direct Line to *Life* was ordain'd by God, a *Common Head*, and *Mediator* of *Humane Nature*, and was, if He had ſtood to have Remained ſo, and to have conveyed indefeiſably his Excellent State to his Poſterity; But becauſe of his Fall, fore-ſeen by God, He was but a *Figure*, or *Type* of Jeſus Chriſt, the onely *perfect Adam*, For in that He is the *Second* and the *Laſt*; It argues He is the onely perfect; For if the Firſt had not been *Found Fault with*, There had been no *place Found for a Second*, and if there could any Fault have been Found with the *Second*, He might not have been the Laſt.

The Great Proof of this Propoſition, and of the whole Train, that here Follows upon it, Lyes in the *Word of God*.

It is True indeed, we must by the Line of Reason Ascend to some *First Father* of *Mankind*, who will in the very Nature of the Thing be a *Trustee*, or *Common Person* for his Posterity, and when we must needs Believe, That *First Parent* came perfect out of the *Creatours Hand*, and when we find the *Remains*, and mentions of such a *Perfection* in our selves, in the *Law written in our Hearts*, we must therefore conclude; He by his *Transgression* lost that *Perfection* into a State of *Sin* and *Death*, wherein we Find our selves so far ingulph'd.

And when to Great a *Second Adam*, as the *Son of God in our Nature* is *Reveal'd* to us by the Gospel. Reason must needs Assent, that It is a Recovery of *Humane Nature*, both most proper and most Illustrious, of which Grace of God, *Nature* hath some Light. A 5 But

But the Greateſt Proof, I ſay, is the *Word of God*, which we have ſtrongeſt Reaſon to Believe, ſeeing we find thoſe moſt Intimate Principles ingraven on our Hearts, ſo Fairly written in that *Word of God*. And when we Find the Higheſt Accounts of *Sin* and *Death*, ſo ſenſibly and experimentally Known in the World to be moſt Rationably and Credibly Trac'd to their Original in the ſame Word, far beyond all in the World, that is written of them. We muſt needs have Greateſt force of Conviction of its Truth.

Now that the *Firſt Adam* was Intended by God to be ſuch a *Figure* of *Him that is to Be*, Beſides, that the Aſſertion is Seated here in the midſt of this weighty Diſcourſe of *Redemption*; It is alſo made the Center of as great a Diſcourſe of the *Reſurrection*. Theſe *Two*

1 Cor. 15. 45. 47.

Adams,

Adams, (call'd also *Two Men*, the *First* and *Second Man*, as if there had been but those Two Men at any Time in the World) and indeed there were never Any Two such *Men*, *Men* each Comprehending whole *Humane Nature* within Themselves; Heads each of the Nature, Communicating to it All in Themselves; Two *Perfect Men*, at the Full dimensions, *Men*, as *Adam* before the Fall, and Jesus Christ for Ever: These Two are made, One the *Head* of *Death*, the other of the *Resurrection*.

These *Two Men* then, I say, had the whole *Nature* of *Man* in them; *Adam*, Created the onely Man in the World, and *Eve*, *One Adam* with Him, comprizing All the *Nature* to descend from Him.

Jesus Christ hath this Nature, whole and entire in Him: He,

He, as the *Son of God*, of an *Eternal Perſonage* in Himſelf, Embrac'd and Aſſum'd, not a *Humane Perſon*, but the Abſtract *Humane Nature*, by the Immediate Operation of the *Divine Spirit*, not deriving it from *Adam* in the way of ordinary Generation, and ſo not under Him, as a *Head*.

And yet the Firſt of theſe Two Common Heads, *Adam* paſſes under Headſhip of Jeſus Chriſt, which peculiarity of ſo doing is nothing to Any of Thoſe to whom He Communicates, as ſuch a *Common Head*, Humane Nature. For *Adam* by *Faith* came under Chriſt, as the Head of Recovery, of which none of Humane Nature deſcending from Him receive any Thing more than from any other man. For He did not that as a *Common Head*, but as one *private* man;

For

For in that Act, He forſook his own *Apoſtate Headſhip*, chuſing rather to be under the ſaving *Headſhip* of Chriſt.

But Jeſus Chriſt by the infinitely wiſe Counſel of God, though He took the ſame common Nature of the Sons of *Adam*, yet he took it on a new Title; not from *Adam* as a *Head*; but as the *Son of God* from the *Holy Spirit*; and not under *Adam's* Covenant, ſo that while He derived his ſubſtance, his Nature as man, from Him, ſo as to be called the Son of *Adam*, and the *Seed of the Woman*; He was yet by the prerogative of his *Immediate Conception from the Divine Spirit*, the *Son of God* in a Higher Senſe then *Adam* was the *Son of God*; even in regard of his *Humane Nature* Chriſt was ſo the *Son of God*.

And

And while the *Seed* that are in Him Receives nothing from him of the old *Humane Nature*, but from *Adam* only; They yet receive from him a new Humane Nature, parallel by *Regeneration* to his *miraculous Generation*, in the *Renovation* of their Nature; And as *Eve* was taken out of *Adam*, so they are his *Spouse*, *taken as out of him* by *mystical Communication* from him; They are from him, also as Children from the *second Adam*, *Father of the World to come.* They are *conform'd* to him, as *the First born among many Brethren*, so that all Types, all Relations meet in him.

Ephes. 5. 32.

Esay. 9. 6. Rom. 8. 29.

Let us then settle this First point; That *Adam* was made by God a *common Person*, a *Head*, a *Root*, a *Mediator* of *Humane Nature*, not of *Intercession*, but of *Communication*;

so

ſo that if he had ſtood, He had held up *Humane Nature*, and herein he was primarily a *Type* of Chriſt.

Arguments of this.

1. Whatever *Adam* was made at firſt, In that he was made a *Type* of *Him* that *was* to *be*, *viz.* Chriſt. But God Created him in his *own Image* at firſt, in *Knowledge*, *Righteouſneſs*, and *True Holineſs*; He *made him upright*. Gen. 1. 27. Eccl. 7. 29.

Now if *Adam* in this State had not been a *Type* of Him, *that was to be*; It had been too late, (as I may ſo ſay,) when he had *ſinned*, and *fallen* to be made ſuch a *Type*, for that had been to enchain his Poſterity in *Sin* and *Death*, without any prevention; which can never be ſuppoſed to be done by God; He was then

then at first a Head *of Life*, and Righteousness. And this is the first Sense of his being a *Type* of Christ, *who is to be*, *viz.* in Communication of *Life* and Righteousness. And by his Fall only a Head of Sin and Death, else he had been not a *Type*, but a *Counter* Head only.

But in being such a Head, he is infinitely out-done by Christ; For the *First Adam* was made a *living Soul*. He had the *Breath* of *Life breathed* into him. *Gen.* 2. *v.* 7. *Adam* might, as a Vessel of Gold, have held that *Life* given him by God. But He was not a Spring that could still supply it, that it could not be lost, nor spring it again if lost; He could not Rise *from the Dead*, nor Raise *the Dead*.

1 Cor. 15. 45. This Christ can do, as the *Last Adam*, *the Lord from* Heaven, a *quickning Spirit*, For as the *Father*

Father hath life in himself; So hath he *given to the Son*, to *have life in himself*; *They* therefore, that are *dead* ſhall hear *the Voice of the Son of God*, and *Live*, He is a *Well of water ſpringing up to Eternal Life*; *Adam* might Fall, becauſe he had not the *Spring of Life*; Chriſt cannot Fail; and can recover the Fallen, becauſe he is the *Life* it ſelf; Here is our own Hope. John 5. 25, 26. c. 4. 14.

2. *Adam* was in a ſtate of Favor and Acceptance with God; As a *Prince* He *went near unto Him*, and declared to Him concerning the *Creatures*, concerning *Eve*, he was not afraid of God till he ſinn'd. Geneſ. 2. 19. 23.

This he was to have convey'd. For to convey the Wrath and Diſpleaſure of God, ſo as that his *Children* ſhould be *Children of Wrath by Nature*, and not to have convey'd the Ephes. 2.

Favor

Favor of God, had not been according to either the Juſtice or Goodneſs of God.

But being fallen into Diſpleaſure, he cannot, as the *only begotten Son of the Father, made higher than the Heavens; the Son in whom he is well pleas'd*, proceed or Mediate for Himſelf, or his Poſterity; It is Chriſt only, who by his *Spirit*, even the *Spirit of the Son ſent into their Hearts*, reſtores his *to the Crying Abba, Father.*

Mat. 3.17.

Galat. 4.6.

2. *Adam* was in his *Creation*, and the *Covenant* made with Him upon it, to be a Head of Life, and of a Bleſſed *Immortality*, and to have conveyed it to *All* in *Him*; Of this the *Tree of Life* in the *midſt of Paradiſe* was a *Sacrament.*

Geneſ. 2.9.

But not as the *Son of God* in *our Nature*, (as was before ſet out in the *Life* of *Righteouſneſs*) Chriſt

Christ is the *Lord* of *Life* and *Glory*, the *Resurrection* and the *Life*, which *Adam* could not be, but when that Life God Gave Him was Lost, as He did not keep it, so He could not restore it; but in *Adam All Die*, *All in Christ are made Alive*. 1 Cor. 15 21, 22.

But that we may further Understand the Great Wisdom of God, in making such a *Head* as *Adam* was at first, who thereby became a *Figure* of *Him* that *was to Be*, and that It was to the Great Good of Mankind considered in it self, will thus Appear.

1. God, who certainly Knows, what was Best for his own *Creation*, and particularly for the *Humane Creation*, dispos'd it thus, (as most secure for it) under a *Common* Head and *Mediator* (therein Fore-shewing the Lasting Happiness of *Mankind*

kind in Chriſt) For thus no ſingle Perſon would be in danger to be Loſt, but the whole ſecur'd in *One*, *viz.* in one *Common Head* Anſwering for All.

2. This *One* was the *Common Parent* of all Mankind, and ſo had a Parental Love and Care ingrafted into Him by God for his Poſterity, the Remains of which we ſee now how ſtrongly It Acts among Men.

3. He was Accompliſh'd with *All Powers* of *Standing*, ſo that nothing lay upon Him, but to Hold what He Had, and to Live in the Conſtant Exerciſe and diſplay of it.

4. It was but One Inſtance, or Act of Obedience, upon which the whole *Righteouſneſs* and *Happineſs* of Man was ſuſpended; *viz.* His not Eating the Forbidden Fruit: the ſingular Teſt, and proof God put upon Him

Him of his Love and Fidelity to Himſelf, and in which All his *Holy* and *Excellent State*, as by one unlooſeable Knot, if not Cut by Sin was kept ſtrait and entire; of which the Tree of the *Knowledge of Good and Evil* was a Sacrament, and ſtanding Admonition.

5. It is moſt Reaſonable to believe, there was a certain determinate Time, and that but ſhort; wherein *Adam*'s Obedience was to be Try'd, and if He had ſtood that Shock, and Reſiſted the Temptation, He and his Poſterity had been confirm'd for ever.

In him therefore *Humane Nature* had the fulleſt and faireſt View It could have, and the moſt ample Advantages for it ſelf to be Happy for ever; *Adam* therefore was thus every way Fit, and moſt Advantageouſly, and by the Infinite Good

Goodneſs of the Creator plac'd as the *Common* Head of *Mankind*, as a *Type* of Chriſt.

The Application, and Uſe of this firſt Propoſition, is;

1. The Conſideration of *Humane Nature* Enſtated at firſt in its *Common Parent*, as its Head and Mediator, Furniſh'd with the Life of *Righteouſneſs* and Holineſs, in a *State of Favor* with God, and in the Aſſurance of a *Bleſſed Immortality*, and yet ſo wofully *Fallen* by our *Firſt Parent*, ſhould exceedingly Humble and *Abaſe* us before God, in a juſt Senſe of our *Fallen Condition*; as being the effect of our own diſloyalty in *Adam*, our Repreſentative, and in whom we may ſee our own *Falſeneſs*, and the great *Faithfulneſs* of God to us.

2. It Teaches us to Adore the *Grace* of God in Jeſus Chriſt, ſo

ſo Bleſſed a *Mediator*, who cannot fail us, to fly to Him, as our onely ſecurity, both from the Ruine we are fallen into by *Adam*, and alſo from our own *Falſe Righteouſneſs*, that ſeems to remain to us, and from the Treachery and Falſeneſs of our own Hearts, and Reſolutions in Holineſs: All our Security is in Chriſt alone, and in dependency on Him.

3. We ſhould therefore look moſt diligently to this, that we are Found in the *Second Adam*, the *Head* of our *Recovery*, who ſo much excells the *Firſt Adam*, though he had not *fallen*; how much more, when he is *Fallen*, and become the *Head of Ruine* and *Apoſtacy*, For he onely, who by being in the Son, *hath the Son*, He only *hath Life*, but *who hath not the Son, hath not Life*, but the *Wrath of God abides upon Him*. 1 John 5. 12. John. 3. ult.

I have under the foregoing Propoſition given a Sum of the whole Context, and laid the Foundation, I ſhall now go on to give the Sum of every Propoſition ariſing from it.

ADAM hath conveyed a *Law of Righteouſneſs* to All his Poſterity, engrafted into their *Hearts*, and It is ſo inſeparable from *Humane Nature*, that one cannot paſs without the other; but he hath not conveyed a Nature anſwerable and agreeable to that *Law*, but ſunk down from it into *Sin*, which is the trueſt Account of *Original Sin*, however It cannot be ſearch'd in all the particulars in ſo ſhort a ſummary; but thus he hath conveyed *Sin*, and *Death* to all *Propoſ.* 2.

Rom. 5. 13, 14. his *Posterity*; and thus the Apostle proves the Common *Headship* of *Adam*. There cannot be *Death* without *Sin*, there cannot be *Sin* without a *Law*, there cannot be a *Law* without the *giving that Law*, there was no universal *Law* till *Moses*; There was universal *Death* of all Mankind, even of Infants before *Moses*, there must be therefore universal *Sin*, and therefore also there must have been an universal *Law* given; Such a *Law* being no way so Given, till *Moses*, but by that *Law written in Mens Hearts*; Hereby it necessarily arises, *Adam* must be a *Head* conveying an *Universal Law*; But not conveying an universal Nature, suitable to it, as *Righteous*, *Holy*, and *Good*, as that *Law is*, He hath conveyed *Sin*, and *Death*, Universally.

Rom. 7. 12.

1. *Adam* was entrusted with a *Nature* perfectly agreeable to this *Law*; but falling from it, under the Justice of God, He conveys this *Law* with the disagreeable *Nature*, on which follows Sin and Condemnation. He was in the best Circumstances any Man could be to have preserved the one with the other; and as the *Common Father* of All the most obliged, to look well to it, and much stronger, then if every single man had been to preserve it only for himself, seeing the Care of an Universal Parent must needs be in Nature the highest Care, and our daily Unfaithfulness to our selves in what is in our Power, shews, how little Reason there is to complain, as if we would have done better, each man for himself, then *Adam* for us *All*.

Herein how does Chriſt excell *Adam*, as a *Common Head or Mediator*. For He conveys a *Law* indeed, but it is a *Law of the Spirit of Life*, as to Juſtification, and that carries with it an Efficacious Law to *Sanctification*, as ſhall be ſhown.

Adam conveying a Law, but not conveying a Fountain of Action agreeable, hath convey'd a Law of Sin and Death, becauſe the *Law* condemns the *Nature*; but Chriſt conveys nothing but *Grace*, *Righteouſneſs*, and *Life* to All in Him. Thus different a *Head* he is from *Adam*, both ways, who was a *Figure* and not a *Figure* of Chriſt who is to be that *Head*; a Figure in conveying, but not a Figure in conveying Sin and Death inſtead of *Life* and *Righteouſneſs*, as he was at firſt appointed.

2. What

2. What *Adam* conveys, he conveys by *Natural Generation*, and ſo eſpecially by the *Body*; as all evidence of Scripture aſſure us, too many to need pointing to; *Hence Children of Wrath by Nature*, by *Conception in Sin*, the Natural States call'd the *Old Man a Body*, and *Members of Sin*, The Soul coming with a *Law* of *Righteouſneſs* engraven upon it immediately by Gods *Creation* into ſuch a *Body*, and ſinking into its Corruption, as deſcending from *Adam*, and not keeping up to its *Law* of *Creation*, ſinks into *Sin* and *Death*. Pſal. 51. 5. Epheſ. 2. 3. c. 4. 22.

But Chriſts *Regeneration* by his Spirit dwells as a higher Spirit in the *Regenerated Spirit*, and from thence making a *Temple* of the *Body*, gives preſent Life to that *Spirit* by *Righteouſneſs*, when ever it ſe- 1 Cor. 6. 19. Rom. 8. 10, 11.

parates from the *Body*; and a *Reſurrection* to the *Body* after Death.

3. The Law of conveyance of Sin and Death is unrepealable upon All, that is of *Apoſtate Adam*; The *Spirit* or higheſt Soul of all the Children of *Adam*, cemented with the Body, is till recover'd by Chriſt under *Condemnation*, notwithſtanding It was given by Creation from God: It cannot be renewed perfectly, ſo as to be Life till ſeparated from the *Body* by the Death of the *Body*. The *Body* till it be a *Body* of the *Reſurrection*, is under *Death*; and All this by vertue of that Decree upon *Adam the Head*. But in Chriſt the head of recovery All is in its own order recovered into the *Reign of Life*; the *Spirit* beginningly now, perfectly at *Death*, becomes *Life*. The Body

dy as the *Temple of the Holy Ghoſt* dwelling in the *Soul* ſhall be certainly rais'd by the Spirit of Chriſt dwelling in the Soul, and by it in the Body alſo.

All which teaches us to look to this, that we be found in the *Second Adam*, out of whom there is in from the *Firſt Adam*, as a *Common Head*, nothing but *Sin*, *Death*, and *Condemnation*. *Uſe.*

Propoſition 3.

Adam by his *Fall*, and Conveyance of a *Law* of *Holineſs*, and of a *Nature* not agreeable to that *Law of Holineſs*, hath been a *Head*, Common *Perſon*, or *Mediator* of abundance of *Sin*, *Diſobedience*, *Offence*, *Tranſgreſſion*, *Condemnation*, Death, and the *Reign of Death*, to the *Poſte-* Obſerve the whole Context from verſe to verſe.

rity of *Mankind*; The *Law* of *Righteouſneſs* publiſhed in a fairer, fuller, clearer Edition in *Scripture*, then as it is in the *Heart of* Man, ſince the *Fall*, hath made the *Offence* and the *Death* upon it much more to *abound* and *Reign*, by the clearer Knowledge, and more manifeſt Diſcoveries of them.

1. *Adam* notwithſtanding his *Fall*, ceaſed not to be the prolifick, and fruitful *Head* of millions of *Mankind* that have been, and are yet to be.

2. To All theſe He conveys the Nature of Men in all its vigour of Thoughts, Words, and Actions, according to the variety of Degrees, of Action, whereunto the ſeveral Tempers, Educations, Stations, and Ages of Men give them Opportunity.

3. He hath no leſs conveyed that *Law of Righteouſneſs* to be the

the Rule of the numberleſs Perſons of *Mankind*, and their far more numerous Actions, of which the *Fiery* Law of God in Scripture now gives the cleareſt Beams.

4. Hereupon by Reaſon of the unanſwerableneſs of their *Natures*, and Powers of Action, and ſo of their Actions themſelves to this *Law*, a kind of Infinity of Actual *Sin* hath *flown* in upon the World, much more diſcovered and aggravated by that Fiery Law.

5. From thence *Death* in all its various ſhapes in this preſent World, and the unſheathing of *Death* in the *Second* and *Eternal Death*, of which the preſent *Death* is but the ſheath, or Scabbard, hath had and muſt have a wonderful, and triumphant *Reign* on the World; of which all the Threats in the Rev. 20. 14, 15.

Word of God are a notorious Evidence.

6. Beſides the Evidence of the Word of God, all the Experience, all the Laws, all the Writings, all the common and ordinary Diſcourſe in the World, are the moſt known, and familiar Aſſurances of the *Abundance* of *Sin* and *Death*.

7. The cloſe Attendance of Reaſon, and its Enquiries will neceſſarily lead us to the *Firſt man*, as the original of both; but the unqueſtionable Demonſtration of it is this *Word of God* which beſt knows, how *Mankind* began, which hath given the moſt convictive Accounts of *Sin*, and *Death*, and which our own Sentiments of Mind moſt conſpire with; and ſo is moſt to be believ'd in the *Original* of them.

8. In all this ſo abundant *Communication* of *Sin*, and *Death*,

Death, of which *Adam* by the accident of his own Sin is become a *Head*, He is by that accident alſo yet the *Figure* of him, who is to be the *Second Adam* in regard of the Exuberancies of *Communication*, though not in regard of the Things *Communicated* as contrary and oppoſite, one to another, as *Sin*, and *Death* are contrary to Righteouſneſs and Life.

But to All that are in Chriſt, Chriſt is a *Mediator* as much excelling *Adam* in the Power and Triumph of *Communication* of *Righteouſneſs*, *Life*, and the *Reign* of it, as the *Anti-type* excells the *Type*, (as was before ſaid) and that not only in the Excellency of the Things *Communicated*, but in the Richneſs, and Plenty of the *Communication*.

Obſerve the *much more* along the Context.

How

Use. How Neceſſary is it we ſhould All behold our ſelves in the *Firſt Adam*, in whom we certainly are by *Natural Generation*, and that thereupon we ſhould be filled with the Shame, Horror, Sorrow, and Humiliation flowing from ſuch a *loſt Nature*, and our innumerable *Actual Tranſgreſſions* upon it; And that thereupon we ſhould haſten into the *Second Adam* by *Faith*, and *Regeneration*, who is the *Head* of *Life*, and *Recovery*.

Propoſition 4.

One Man, One Jeſus Chriſt is oppos'd to *One Man Adam* throughout the Context.

Jeſus Chriſt is brought in by God, the *Second*, *Laſt*, perfect *Adam*, the moſt Excellent *One* Man, the *Common Head*, and *Mediator* of *Humane Nature* the *Antitype* to the *Type*, the *Firſt Adam*.

The

The *First man*, *Adam* was before his *Fall* a Perſon of Great Value, of Great Sufficiency, when He was appointed a *Mediator* by God: But by his own Sin He ſunk, and *Fell*, and is become to all his Poſterity a *Head* of *Ruine*.

Chriſt therefore comes as a Perſon of infinitely Greater value into the *Humane Nature*, and into *Adams* Station to Raiſe, Recover, and Boy it up.

He came into the *Nature* ſo, as to embrace the whole *Nature* in Himſelf without a *Humane Perſon*, and ſo was more perfectly a *Man* then *Adam*, not a *Great Man*, but *The Man Chriſt Jeſus*. 1 Tim. 2. 5.

As the *Son of God* He was *Creator*, and *Lord* of the *Nature*, and ſo had Right to Recover it, as his *own*. As the *Son of Man* He bore the abſtracted Phil. 2. v. 6. 8.

ſtracted *Humane Nature*, not limited to a *Humane*, but united to the *Divine Perſon*, and ſo was incomparably beyond *Adam*, fit to be the *Common Head*; becauſe he had all the *Nature* ſo abſtracted, not bounded (as in *Adam*) by a *Humane Perſon*, that muſt look to it ſelf, as well as to the *Nature*. So All he did, and ſuffer'd, ran out wholly to the *Nature*; but He is the *Head* moſt properly, eſpecially to the *Renewed*, *Humane Nature*, entire in Him; being *conceived* into it by the *Holy Spirit*. *Adam* therefore left his publick Station, and privately, as a private *Perſon* retired into this *Head*, looking (as I ſaid) to Himſelf, and not to the *Nature* in this Action.

The Ends of Gods Conſtituting this *One Man* as a *Com-*

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mon Head, even his *Son* our *Lord Jesus Christ*, are;

1. That He might have in Humane Nature an *Adoption* of many *Sons to Glory* in this *Great Son of God* and *Son of Man*, Heb. 2. 10.

2. There is a *Redundancy* of Benefit; Common Grace, and other Advantages upon all parts of *Humane Nature* in preserving so much of the Remains of Conformity to the *Law of Righteousness* in the World, which would only condemn as in *Hell*, and not guide to any Thing *Good*, but turn the World into a *Hell*, were it not for Christ; in whom also so much of *Patience*, and *Bounty* is vouchsafed to men in outward Blessings, essaying their Return to God by Repentance, in hopes of his Mercy, to which this *Patience*, and *Bounty* give so Great Encouragements. Rom. 2. 4. 2 Pet. 3. 9.

This

Uſe. This ſhews the admirable Congruity to our Caſe, to have our *Help* laid upon ſo *mighty*, and near a *Mediator*, as *Emmanuel*, *God with us*.

Propoſition 5.

Compare v. 15. and v. 19. the double parallel, lying on each ſide the Propoſition. v. 18.

Jeſus Chriſt is a *Mediator* of the *Grace* of *God*, and of the *Free Gift* of Righteouſneſs by Grace in its Great *Abundance*, even as *Adam* was of the *Offence* and its *Abundance* : yet ſo as that He is a Mediator of *Righteouſneſs* in his own *Obedience* alſo.

The *Grace of God* is the Higheſt Manifeſtation of the Divine Glory, and Goodneſs to us ; How High therefore is the Honour of Chriſt to be the *Mediator* of it ?

Adam was at firſt intended to be the *Mediator* of *Righteouſneſs*, and of the *Benignity* of the

the *Creator* to his *Creatures*, according to a *Covenant of Works*, and *Debt*, and proportionably by his *Fall* He becomes a *Mediator* of the *Juſtice of God* upon *Sin*, and *Sinners*; For *Sin*, were it not for that *Juſtice*, were only the Impotency, and weakneſs, and defect of a Creature, made to be ſo *Righteous*, not bearing up to *Righteouſneſs*, that *Juſtice* makes *Sin ſo ſtrong*. 1 Cor. 15. 56. Rom. 4. 4.

Chriſt as a *Mediator of Free Grace* hath infinite Advantages in regard of us, above a *Mediator of Righteouſneſs* only. [for *Righteouſneſs* walks by ſevere Rules and exact Steps.] Pſal. 145. 17. *Adam* being ſo, and *ſinning* could never Recover by Himſelf; Nor any of his Poſterity by any Power Receiv'd from Him, who entailed Sin and *Death*. But *Grace* is unlimited, and unbounded in all its Epheſ. 1. 6, 7. 11. c. 2. 7, 8, 9.

its motions, having no Cauſe, but it ſelf, no bound but it ſelf, *viz.* Its own Wiſdom, and Holineſs; ſo is infinitely more potent then *Sin.*

It is True, *Juſtice in God* is *Infinite*, as *Grace*, for in God They are *one*: Grace therefore provides an infinite Satisfaction to *Juſtice* in the Obedience of Chriſt conſtituting *Righteous*, Rom. 5. 19. of which being ſecure, It triumphs as it pleaſes; and *Sin* vaniſhes before it, for the *ſtrength* of *Sin* is the *Juſtice of God* in his *Law.* That ſatisfied, *Sin* is *weak*, and is *blotted out* as a *Cloud*; is *ſought for*, and not *found*, *Corruption* dyes, vanquiſhed as *Grace* pleaſes.

That the *Mediatorſhip* of Chriſt may be more fully underſtood in its being a *Mediatorſhip* of *Grace*, ſeeing *Juſtice* is infinite in God, and his *Grace*

Grace and his *Juſtice* One in Him; which Juſtice Judges, acts, and proceeds according to *number*, *weight*, and *meaſure*. The Apoſtle hath joyn'd in an oppoſite parallel on the other ſide of the propoſition, v. 18. the *Obedience* of Chriſt; ſo full and ſo perfect; that he plainly aſſerts, that even as by the *Diſobedience of one* many were *made* or *conſtituted*, that is judg'd and determin'd *Sinners*; ſo by the *Obedience* of *One* many were not only pardoned, and ſo accepted as *Righteous*, but They are, and ſhall be *conſtituted*, decreed, determined, and juſtly judged to be Righteous, by this Righteouſneſs of Chriſt infinite in *number*, *weight*, and *meaſure* becoming theirs.

This *Obedience* therefore is to be conſidered in the *Mediator* of it, truly *higher then the* *Uſe.*

Hea-

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This *Obedience* therefore is to be conſidered in the *Mediator* of it, truly *higher then the Hea-* *Uſe.*

Heavens, *deeper* in ſufferings in their value and vertue, then the *loweſt Hell*, *broader* then the Perſons, and Sins of All, over whom and over which *Adams* Sin can extend it ſelf, in thoſe, for whom as in Chriſt It is accepted; and *longer* then the whole Line of *Adams* Sin, beginning with Time, and running on for ever if not cut off by this *Righteouſneſs of Chriſt*, which is *eternal*, or from *Everlaſting* to *Everlaſting*, and nothing beyond it.

And thus was the *Obedience* of Jeſus Chriſt (an *Obedience* of *infinite Purity*, and of unfathom'd *ſufferings* of the *Son of God*, a *Prieſt for ever*, *without beginning of Days*, *or end of Life*) Eternal.

Propoſ. 6. verſe 16. compared with 20.

Upon this full, and compleat Satisfaction to *Juſtice*, although the *one Sin* of *Adam* becomes *Legi-*

Legions of Legions by Actual *Tranſgreſſions*, and are ſeen in every Atom, every aggravating Circumſtance in the Beams of that *Fiery Law*, yet the *Free Gift of Grace* in, and upon this *Righteouſneſs* blots them all out *of this Light of Gods Countenance*; And this *Righteouſneſs*, and *Obedience* is as the *Ark of Noah*, that was not overwhelm'd by the *ſwelling of the Floods*, but Rode above them, and the higher they were, the higher the *Ark* was; ſo the Soul enclos'd and ARKED in this *Righteouſneſs* of Grace, and the *Free Gift* Rides above all the ſurges of raging Guilt, whether from juſt fears of Gods *Righteous Judgment*; from the Turmoils of *Conſcience*, or the ſoming *Accuſations* from *Hell*; and ſtands *Righteous* (notwithſtanding All) before God; before Angels, and

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to the Conſternation, and ſilence of *loſt Spirits*. For *where Sin abounds, Grace does much more abound*, and the *Free Gift* is of *many*, never ſo many *Offences to Juſtification*.

Uſe. Behold then by way of Adoration, and Holy Confidence the ample Reſt of *Conſciences waſh'd in the Blood of Jeſus*.

Propoſition 7.

The Great Queſtion now *ariſing* will bee; How can it be ever reconciled to *Divine Juſtice*, or to *Natural Conſcience*, that the *Righteouſneſs of one* ſhould be made the *Righteouſneſs of ſo many*; To this the Apoſtle hath laid the Anſwer in the Center, and even ballance of the whole Diſcourſe; v. 18. *As by the Offence of one Judgment came upon All to Condemnation; ſo to the* Righteouſ-

teouſneſs of one to the Juſtification of Life.

The infinite *Righteouſneſs*, and *Truth* of God hath determin'd the Caſe; *One Perſon* may communicate to *Many*, and to *All* in Him, for the *Many*, who are alſo the *All in One Adam* (in whom the *Man Chriſt Jeſus* was not) fall under Judgment from Him to Condemnation; So the *Many*, even the *All* in Chriſt (in whom All *Unbelievers* and *Impenitent* are not) *receive* Righteouſneſs to the *Juſtification of Life*. All therefore, who being *cut out* of the old ſtock of *Apoſtate Adam*, and are *engrafted* into the *New*, *Second*, *Laſt Adam*, by *Humiliation*, *Faith*, *Repentance*, the *New Creation* are ſo *one Spirit*, and *one Body* with Him, that his Righteouſneſs overflows them All, as naturally, as what is

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the *Heads* flows down on all the *Members*; as the *Root* is the *Branches*, the *Husbands* Glory, and Riches the *Wifes*, the *Parents* the *Childrens*, or the Things of a Mans ſelf the Things of his whole ſelf.

Uſe. Look well then to this Implantation into Chriſt, and *Union with* Him, that it be as real, as our *Being in Adam.*

Propoſition 8.

The Reign of *Grace*, *Righteouſneſs*, and *Life*, above the *Reign* of *Sin* and *Death* on both ſides the Propoſition. v. 17. v. 21.

To the Great Difficulty, that may Ariſe to Conſciences concerning the Impoſſibility of this Implantation to Chriſt by any Faculties, or Powers of our own, the Apoſtle hath inſinuated *Great Conſolation* in thoſe two Forms of ſpeaking. As *Judgment* by the *Offence of one* to *Condemnation*; ſo by the *Righteouſneſs of one* to the *Juſtification of Life*; ſignifying, that

that as *Judgment* burſt out from *Adams Sin*, ſo from the *Second Adams* Righteouſneſs, *Juſtification of Life* is even in Pain, and violent to break out. Whoever therefore in another Expreſſion, *v.* 17. *Receives its Abundance*, It flows amain upon him. If we had therefore but the Heart, the Mind, the Soul to *Receive it*, It could not but be ours. A Heart ſet upon Chriſt, and his Grace according to thoſe Expreſſions, *c.* 8. *v.* 6. *&c.* of *Solomons Song*, ſhall certainly have it; Thus free is the way of *having this free Gift*. It is True; It muſt be a full and compleat deſire, like that to the *Pearl of Great Price*, Matt. 13. 45. ſo it is fit It ſhould be for ſuch a *Pearl*.

Oh how do we periſh for want of deſire to Chriſt, for want of *will to come to Him*, *Uſe.*

that we may have Life. He juſtly periſhes, who will not deſire ſuch a Good with a deſire anſwerable to it.

Propoſition 9.

But ſeeing there is a multitude of Mankind in *Adam*, who periſh; How can the Grace of Chriſt be commenſurate to, and equal, much leſs ſurmount *Adams Offence*? To this it may be anſwered, the *Holy Seed* are the *whole Subſtance* of *Mankind.* All elſe being not of the *Renewed Humane Nature of Chriſt*, are not accounted His All, or any of His, or for his *Seed*, but ſink down firſt into *Earth*, or meer Body; then into ſenſitive Soul, a Nature more below Chriſts *Humane Nature*, then the *brutal* below the *rational Humane Nature*; And at laſt the *higher Souls*, or

or *Spirits* of Men not *Partakers of the Divine Nature* by Chriſt, and in Chriſt, become of the *kind* and *ſpecies of Devils* or fallen Angels, according to *James* 3. 15, 16, 17. and carry the whole man with them.

Yet is the number of the ſaved in Chriſt an incomprehenſible great Number, a *number* that *no one can number*, and Jeſus Chriſt at the Head of that *General Aſſembly* with the *innumerable Company of Angels*, makes them as far beyond the Account of the *Loſt*, as *ſubſtantial Figures* are beyond never ſo *innumerable Cyphers*. Theſe are the *Firſt Born* who have the *Inheritance*. Revel. 7. 9. Heb. 12. 23

Be not therefore diſcouraged, but *ſtrive* the more; Be in an *Agony* to *enter*; for though *many ſtrive to enter*, and *are not able*; yet the Truer, more ſubſtantial number, *Uſe.* Luc. 13. 24.

the *Jewels*, *the Veſſels unto* Honour, the *precious Gold and Silver*, the *Wheat* are ſav'd, which are alſo beyond number; The *Droſs*, the *Refuſe*, the *Chaff*, the *Tares*, the *Veſſels to Diſhonour* are only the *Loſt*. And *if a Man purge Himſelf from theſe, He ſhall be a Veſſel unto Honour, Sanctified, Meet for the Maſters Uſe, ready to every good Work.*

2 Tim. 2. 21.

Propoſition 10.

The *Reign in, and unto Eternal Life* in Chriſt is ſo much above the *Reign of Death* from *Adam*, that it infinitely ſurpaſſes, and ſurmounts the whole *Condemnation*, and *Death by Adam*.

The Bleſſedneſs of *ſeparate Spirits* before the Reſurrection.

The incomparable Glory of the Firſt *Reſurrection*, and of a

part

part in it, in the Paradiſe of God, in the *New Jeruſalem*, in the *Reſtitution of All Things*, in the *New Heaven, and the New Earth*, in the *Glorious Kingdom of Chriſt.*

The Bleſſedneſs of Saints *being with Chriſt*, and *beholding the Glory he had with the Father*, who *loved him before the World was*, and being ſo embraced into this Love, that this Love is in the *Saints*, and *Chriſt in them* in the pure and perfect *Eternity*, *when God ſhall be All in All.* John 17. 24. 26.

All theſe are ſo beyond All *that Eye hath ſeen*, or *Ear hath heard*, or *that hath entred into the Heart of Man to conceive*, that we cannot know it; *For we ſhall be like Him, and ſee Him*, as He *is*; This ſwallows all Objection from the Fewneſs of the *ſav'd*, and ſhews the *Reign of Grace to Life, above Deaths Reign.* But

Uſe. But *Let Him that hath this Hope, puriſie Himſelf, even as He is pure.* And that no Man may think this a Licencious Doctrine, let him conſider the Doctrine of *Goſpel Sanctification*, flowing from, and along with this Doctrine of Grace by Chriſt the *Mediator*, in whom All *Dye to Sin*, *Riſe to Righteouſneſs* in and with Him, have *part for part*, *Grace for Grace*, anſwering to his *Righteouſneſs* in *inward Righteouſneſs*, of which the Apoſtle treats in the following Chapters, and wherein by Gods Grace my Diſcourſe ſhall follow Him.